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HOPETOWN
NATIVE CHRISTIAN COLONY
AT DEHRA DOON,
LODIANA MISSION,
NORTH INDIA.



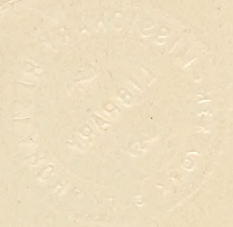
Planted in 1853.

*Its branches seek the soil, take root, and stand:
Fit emblem of God's work in India's land.*

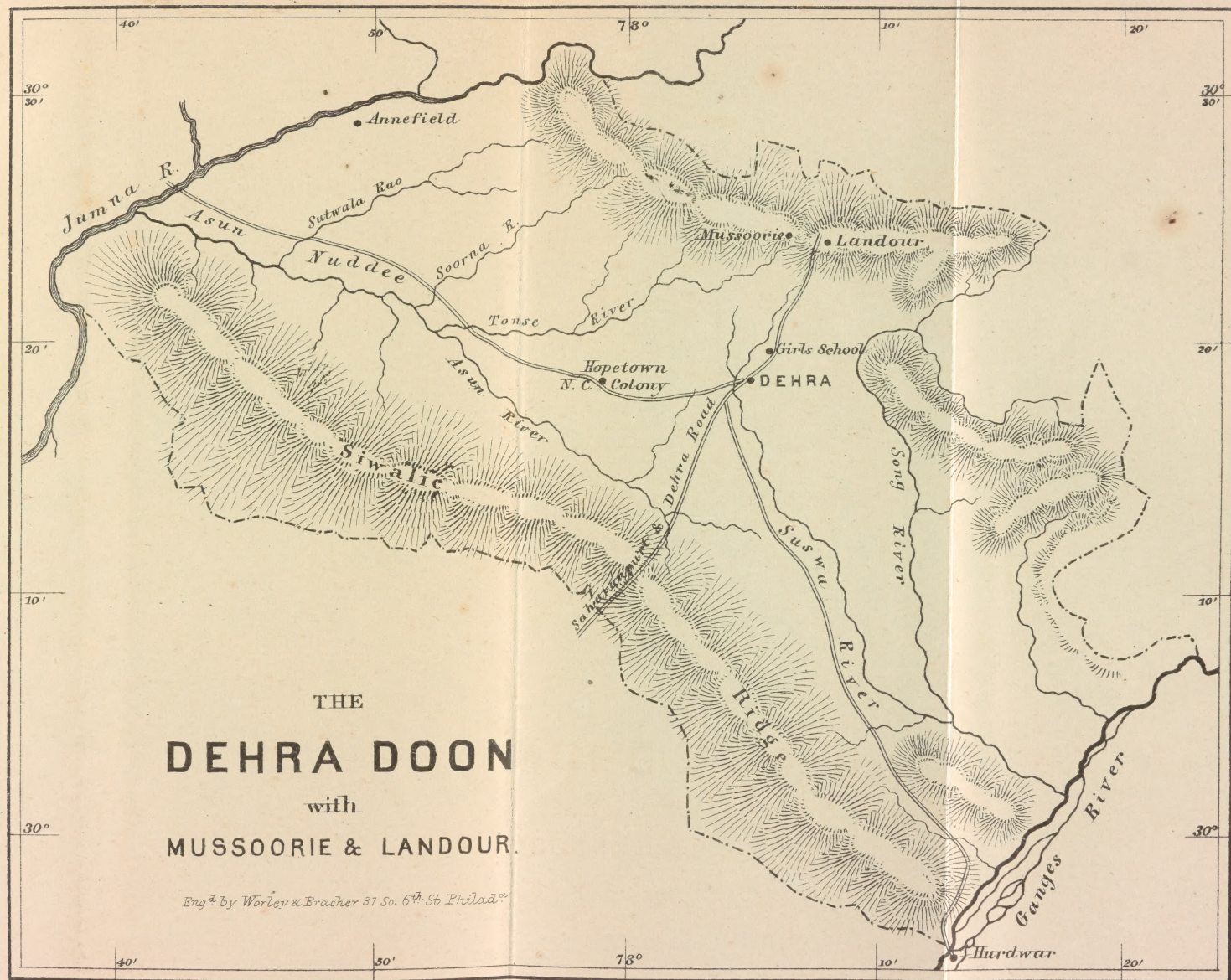
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1874.



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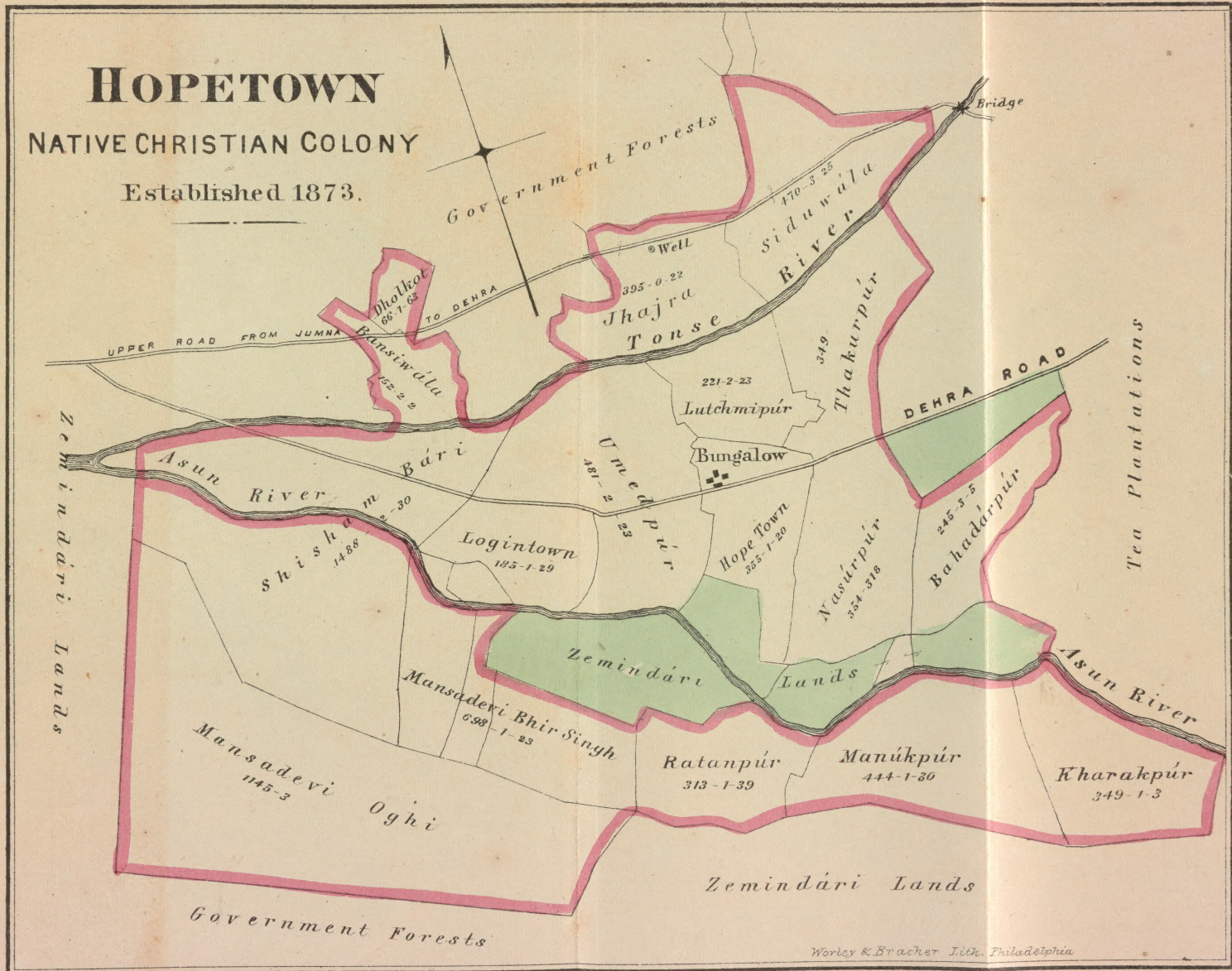


DEBRA DOON
JOURNAL & LANSBUR

HOPETOWN

NATIVE CHRISTIAN COLONY

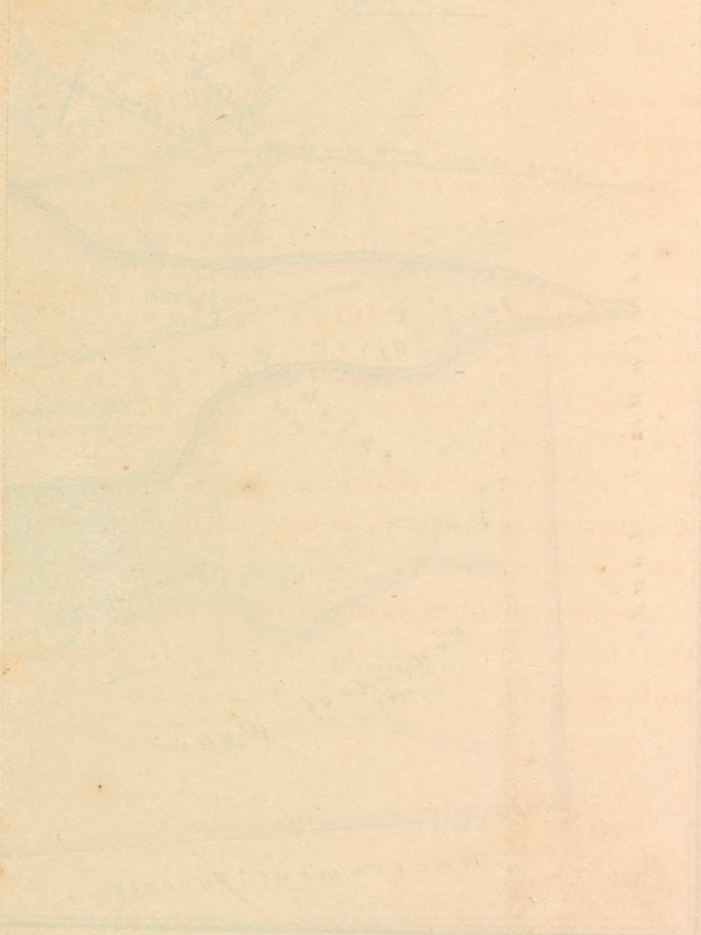
Established 1873.



HOBERTOWN

NATIVE CHRISTIAN COLONY

THE LITTLE ROCK



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SCHEDULE OF VILLAGES.

IN THE

HOPE TOWN NATIVE CHRISTIAN COLONY.

NUMBER.	NAME OF VILLAGE.	AREA.			TENURE.	DESCRIPTIVE REMARKS.
		Acres.	Rods.	Poles.		
1	Kharakpúr.....	349	1	3	Rent free.	In the valley of the Asun at the foot of the Shiwalic range, the greater portion watered by the Asun, and Manuksid spring.
2	Manúkpúr	444	1	30	"	
3	Ratanpúr	313	1	39	"	
4	Mansadevi Oghi.....	1145	3	...	"	
5	Mansadevi Bhir Singh..	698	1	23	"	
6	Logintown.....	185	1	29	"	Lying on the plateau between the Tonse and Asun rivers, and all irrigable.
7	Umedpúr	481	2	33	"	
8	Hope Town.....	355	1	20	"	
9	Lutchmipúr.....	221	2	23	"	
10	Nasúrpúr.....	354	3	18	"	
11	Bahadarpúr	245	3	5	"	On plateau between Asun and Tonse.
12	Thakurpúr	349	"	
					Govt. rent.	
13	Shisham Bári.....	1488	2	30	209 9 9	Irrigable from Asun to junction of Asun & Tonse. Also on north side of the Asun good road through the lands.
14	Siduwála.....	470	3	25	51 2 0	
15	Jhajra.....	395	...	22	61 6 6	
16	Bansiwála.....	152	2	2	19 7 0	
17	Dholkot.....	66	1	33	8 4 0	
	Total.....	7718	3	15	349 13 3	

ANNOUNCEMENT.

The lands described in the foregoing Schedule, situated in the valley of the Dehra Doon, North India, were purchased a year ago, for the sum of \$90,000, for the purpose of forming a Native Christian Colony in connection with the Presbyterian Board of Foreign Missions of the United States of America.

In it will be found the names of the several villages, the areas of land in each, the nature of the tenure by which they are held, and other details, as seen in the column of "descriptive remarks," which, when compared with Map No. III., gives a fair idea of the position, character, and capacities of the region in which the Colony is located.

The Dehra Doon Tea Company, from whom the property was bought, required ten per cent. interest to be paid on the purchase money till the whole should be paid up. A friend of the Mission generously came forward and advanced the sum of \$65,000 at 5 per cent. for two years. The remaining moiety of \$25,000 was obtained from the Mussooree Savings Bank, for an indefinite period, at 8 per cent., thus releasing us from the heavy interest payable to the Company and enabling us to pay the entire sum in the month of April of last year.

Interest for one year amounting at the reduced rates, to \$5,250, with certain other expenses must be added to the original cost, so that a capital sum of \$100,000 is now necessary to repay the amount advanced in India, and give the enterprise a fair start.

This fund, it is proposed to raise by voluntary contributions, in the following manner :

The cost of one acre of land is about twelve dollars, and it is calculated that five acres will be as much as one family can successfully cultivate. The cost of five acres will, including interest to date, be a little over 60 dollars in gold. We propose, therefore, to divide the whole into 60 Dollar shares. Of these it will require 1,666 $\frac{2}{3}$.

Parties contributing \$60 in gold, will therefore secure *the support of a family*, in all future time.

Smaller donations will be thankfully received. Those who cannot afford the price of a whole share, may combine and pay for a share among them, which will be entered in their joint names.

A Register of all contributions will be kept, and every shareholder shall have the right of nominating one head of a family to reside in the Colony, to whom an allotment of five acres of land shall be made, or an equivalent, in some department of industrial labor, for which he may be fitted.

For all further details, I refer the reader to the body of the pamphlet.

J. S. WOODSIDE,

Missionary and Trustee for the Colony.

Philadelphia, March 14th, 1874.

HOPETOWN NATIVE CHRISTIAN COLONY.

DEHRA DOON, NORTH INDIA.

[Established in 1873.]

Before proceeding to state the character and claims of this enterprise, it may not be improper, in the first place, to give a brief account of the geography and history of the locality, in which the Colony has been commenced, as well as of the Mission work carried on in its vicinity.

A reference to Map No. 1, prefixed to this paper, will show that the town of Dehra, stands just below the great chain of the Himalaya Mountains a little to the west of the point where the river Ganges issues from their base.

A farther reference to Map No. II., shows that it occupies the centre of a valley called the Doon, and is built on the crest of the watershed between the Ganges and Jumna rivers. The valley is bounded on the East and West by these rivers, the distance between them being sixty miles, and on the North and South, by the great chain of the Himalayas, and the Shiwalic range, its breadth varying from ten to twelve miles.

The Shiwalics run the whole length of the Doon, are about seven miles broad, and contain some peaks, which rise to the height of over three thousand feet. These hills not only protect the valley from the scorching influence of the hot winds in summer, but also keep out the biting cold of the winter winds. The bed of the valley is two thousand three hundred feet above the level of the sea, and one thousand

three hundred above the surface of the plain, outside of the Shiwalics. This elevation in position, added to the advantages it derives from the shelter afforded by the hills just alluded to, gives it a character for salubrity, superior to that of most other parts of India. The climate, though still that of the plains, is more temperate, than in any other portion of the country to the south. Hence a considerable number of Europeans who have retired from the service of Government, tea planters, and others, have taken up their abode at Dehra, and in other portions of the valley.

The temperature as shown by a comparison of observations for many years, is

Mean winter.	Mean summer.	Total mean.
57° Fhr.	88°	72.5°

The average rainfall for the year, is eighty-five inches. In the year 1854, one hundred and ten inches fell, but such seasons do not often occur. The soil of the Doon is proverbially fertile. Its products exhibit a rare combination of the grains, fruits, trees, plants, and vegetables of both temperate and tropical climates. In the cold season wheat, oats, barley, flax, potatoes, pulse, &c., are produced; while in the hot season, rice, sugar cane, Indian corn, and other grains peculiar to the country, are grown. Of fruit there is a perennial supply. The plantain, or banana, is in season all the year round, strawberries begin to ripen towards the end of February, and continue till the middle of June, loquats come in March and April; peaches and all sorts of plums, &c., in April and May, the mango—the finest of all fruits—in June and continues through July, and in August; is succeeded by the guava, and the pear. Apples do not grow in the valley, but flourish on the hills to the North of it. Quinces, limes,

lemons, oranges, pomegranates, and various other fruits are generally cultivated. Grapes cannot be cultivated successfully out of doors owing to the early setting in of the rains, but under glass may be produced to any extent.

About twenty-five years ago, the British government introduced the tea plant from China, and now the Doon has become an important tea-producing district. Several companies, as well as private individuals, are at work in this department; cotton, hemp, indigo, coffee, tobacco and *even the poppy* are all cultivated.

Within the last ten years a new branch of industry has been introduced, which promises to become more important to the cultivators of the soil than any of the above. I refer to the Rhea-plant, or China grass, a species of nettle which produces a fibre equal in texture to the finest silk. The climate and soil of the Doon are found to be specially adapted to the production of this plant, as many as *five* successive cuttings being practicable in one season. European enterprise has already laid hold of this additional pursuit, and a large area has been planted out, and is in successful operation. The production of silk, too, is found to be a remunerative enterprise, and is likely to be greatly extended. The Silk-worm is indigenous to the Doon, and the Mulberry tree grows most luxuriantly everywhere, and can be cultivated in places not adapted to the production of ordinary crops.

In short, it would be difficult to find any spot on earth more highly favored in many respects, and possessing more natural advantages for successful colonization than this valley. The total area of the valley is 430,000 acres, and of this not over 80,000 acres have yet been brought under cultivation. To account for this state of things in a country so densely populated as that of India, it is necessary to refer to its past history.

Of the early history of the Doon, very little is known. A Mohammedan writer mentions a place called Dehra, which nearly corresponds to the modern description of this valley, that was visited toward the end of the eleventh century by one of the Princes of Persia. The inhabitants were said to be a colony from Khorasan, and had been banished from their own country by one of their rulers. They were numerous and prosperous.

"In 1660, A. D., Suliman Sheko, the eldest son of the unfortunate Prince Dara, flying from the pursuit of his usurping uncle Aurungzeb, took refuge with the Rajah of Gurhwal, and was by him inhospitably seized and surrendered to the *de facto* Emperor." In compensation for this act of treachery, the Emperor bestowed on the Rajah the valley of the Dehra Doon. In this family it remained till 1744, and during this period it is said to have contained a large population, scattered in four hundred and eighty-three different townships, and yielded a revenue to the Rajah, more than six times the amount even now collected by the British Government. The only positive records we now have of those good times are the ancient mango groves scattered all over the valley, and which prove that it must at the time these were planted, have been inhabited by, not only an ordinary agricultural population, but one that could afford such luxuries as these magnificent groves indicate.

In 1744, however, the valley was overrun by the Rohilla Chief Najib U. Dowla, who plundered it. It remained subject to the Rohillas for sixteen years, till they were driven out by the Mahrattas. These were in turn ousted by the Rajah of Sirmoor. It then passed through a period of anarchy, till re-conquered by the Rajah of Gurhwa in 1788. He was afterwards slain by a band of Goorkha invaders from Nepal, who held it till the British invasion of 1814-15. After three successive defeats, in which the British lost

General Gillespie, and many brave officers and men, the Goorkha invaders were driven out, and the valley became British. It would therefore appear that for nearly a century before the British Conquest, the territory had been so overrun by marauding tribes, that its inhabitants were either killed, or driven to the protection of the larger communities in the plains below.

When the British entered the Doon it had scarcely any agricultural population whatever; the present town of Dehra consisted of the large Sikh temple, which, some say, gave its present name to the town, and a few straw-built huts around it.

The whole valley was overgrown with forest trees and jungle—the haunt of wild elephants, tigers, leopards, bears, hyenas, wolves, jackals, and other denizens of the forest.

The temple above referred to was erected some two hundred years ago, to the memory of Guru Ram Rai, a Punjabi Fakir, or religious character, and is still the scene of a very considerable pilgrimage in the month of March every year. To this temple the lands on which the town of Dehra is now built chiefly belong, and several other tracts of land have, at different times, been presented to it as an endowment for religious purposes.

In 1823, some tourists from the station of Saharanpur visited the Doon, and the hills to the north of it. They pitched upon the magnificent range where the Sanataria of Landour and Mussooree now stand, as a summer retreat for Europeans; and soon after the Government took measures to carry out this idea. The cultivable lands in the valley were also offered to European and native settlers, on very advantageous terms; and from that time to the present, a steady increase in the area of lands reclaimed, has yearly been reported.

In the year 1840, three tracts of land known as the "Three

Hope Town Grants," containing 19,000 acres, were given to European gentlemen, on the condition that 10,000 acres were to be cleared within 20 years, on pain of forfeiture. These were known as East, Middle, and West Hopetown.

These lands subsequently passed into other hands. East Hopetown was, about 20 years ago, purchased by the "Dehra Doon Tea Company," who held it till February, 1873, when it became ours and is to be known hereafter as the "Hopetown Native Christian Colony," in connection with the Mission of the Presbyterian Board. Map No. III. gives a clear view of the locations of the several town-lands, and a comparison with Map No. II. will show that the Eastern boundary of the Colony is not more than five miles from our present Mission Station at the town of Dehra.

MISSION WORK.

On our arrival in Dehra in 1853, Mission premises were purchased by funds raised chiefly from the European friends of the Mission at Landour, Mussooree, and Dehra itself. Efforts were at once commenced to secure a site for a School in the town, but such was the opposition of the High Priest of the Temple, to whom the grounds belonged, that about six months elapsed before a place was procured. Nor was this effected till the Lieutenant Governor—the Hon. Mr. Colvin—ordered a piece of Government land to be made over to the Mission for this purpose. A large building was erected in the very centre of the native town, which has since become the Normal School for the whole district. In that institution, young men are educated up to the standard required for an entrance into the Calcutta University.

In the year 1860, a Government School was commenced in close proximity to the Mission School, but after a trial of two or three years it was closed, as it was found that the boys

preferred the teaching given in the Mission School, where Christianity was regularly taught, to the other institution from which the Bible and other Christian books were excluded.

From that time to the present, the officers of government have recognized the Mission School as their sole agent for carrying on the work of the higher education among the people, and recommended all the district schools, to send their advanced pupils to it. The number of pupils educated average from one hundred and eighty, to two hundred.

THE GIRLS' SCHOOL.

In 1859, the Christian Girls' Boarding School was commenced. This institution is established on the plan of the Mount-Holyoke School, at South Hadley, and has already attained a world-wide fame, as the first school of its class in Northern India. It is indeed doubtful, whether in all India, there is any school that can to-day, be compared with it in all the equipments necessary to the successful prosecution of the great work of the higher education among the daughters of the native Christian community. It is intended to supply an education of the highest character, not only to the children of the Dehra valley, but to those of all our Mission Stations in the Northwest Provinces, and the Punjab. Dehra was selected as the site of the school, on account of its superior climate. Spacious buildings, which have occupied more than four years in their erection, have now been completed at a cost of about thirty thousand dollars. These stand in a retired position, in an area of about eighteen acres of land, the whole of which has been set apart for the exclusive use of the school. There is a large garden that produces abundant vegetables and fruit for the use of the pupils, and the remainder of the grounds are being tastefully laid out with

avenues, and planted with groves and clumps of landscape-trees and shrubbery.

The school is now under the special patronage of the Woman's Foreign Missionary Society of the Presbyterian Church.

RAJPORE SCHOOL.

An English and vernacular Boys' school was established at Rajpore in 1860, a town five miles to the North of Dehra, with an average attendance of about fifty pupils. This is also an important preaching station. The head teacher, Mr. Joseph R. Kerr, is a former pupil of the Saharanpur Orphanage.

In addition to these educational operations, it has always been our desire as far as possible, to bring the Gospel to bear upon the agricultural population of the villages throughout the valley. For this purpose a portion of every cold season, has been devoted to the preaching of the Gospel, and the visitation of the schools in the district, and we have always looked forward to the day when, every little community should have its humble church and school-house, erected to the honor and glory of the Redeemer, within its own bounds. When our Mission was commenced in the year 1853, there was not a single native Christian in the valley. Now it contains a Christian population of nearly eight hundred. Over two hundred of these are in and around Dehra, and are under the pastoral charge of the Rev. Gilbert McMaster, who accompanied the missionary into the district in that year, in the capacity of a Scripture Reader, and who thus became the pioneer representative of the Native Christian Church in that region of country. This good brother has for more than 20 years maintained a character for consistency, industry, and zeal in the Master's service, deserving the highest commendation.

ANNFIELD.

The remainder of the Christian population is concentrated in three villages at Annfield, on the banks of the Jumna, about 25 miles to the west of Dehra. These villages were colonized by a retired officer of the British army, and are under the care of the English Church Missionary Society. The lands on which they are settled belong to the heirs of this gentleman. A few years since, a difficulty arose between the proprietor and the Christian cultivators regarding rents. The former raised the rents, contrary as the latter alleged, to the terms of the original agreement entered into with them. It became necessary for the Society to intervene for their protection, and an arrangement was made by which the lands are now rented to the Society at a fixed rate, which rate is equitably distributed over the tenantry, and the people are contented and prosperous. They have a church, and male and female schools, with every prospect of steady increase. A number of our people have from time to time gone to this settlement, as we had no suitable employment to offer them at Dehra. Some of them send their daughters to our Girls' Boarding School, and relations of the most amicable kind exist between the two communities. The example set by this very successful Agricultural Colony has had a strong influence in leading us to undertake the present enterprise.

It has been begun in implicit faith, that it shall prove no feeble instrumentality in the realization of a glorious consummation to all our hopes and fears, our prayers and years of toil, for the long degraded and still benighted sons and daughters of India.

THE COLONY.

About three years ago, the Dehra Doon Tea Company determined to part with a portion of the lands they had originally purchased, to defray a debt that had been incurred

during the earlier years of their experiment. The seventeen townlands, described in Map No. III., aggregating an area of 7,718 acres 3 roods 15 poles, were set off for this purpose, and advertised for sale at two hundred thousand rupees or, one hundred thousand dollars. Protracted negotiations were carried on for nearly two years, with several intending purchasers, and at last the Company resolved to bring these to a close, by a summary sale, in the month of January of last year. In December, it came to our knowledge that the Maharajah of Cashmere, had despatched a confidential agent to purchase the lands with the view of giving them to a certain Brahmin at Hardwar, as an endowment of the temple over which he presided. The Maharajah, had given his agent an order for the whole sum of Rupees 200,000, demanded by the Company, but he in order to make a bargain for himself as well as his master, offered the sum of Rupees 170,000, hoping to retain the balance for his own use. It was at this crisis that, having heard of these negotiations, the thought of purchasing these lands for the Mission, *first occurred to us*. We felt that if the Maharajah became the purchaser, and gave them as an endowment to a Hindoo temple, our influence with the villagers would be greatly impaired; as his agents would endeavor to thwart all our efforts for the evangelization of the people, and the thought struck us: "If the Maharajah of Cashmere, a heathen nobleman, can give these lands for the endowment of a Hindoo temple, why cannot the Christian Church in America give them to their Mission here, for the furtherance of the cause of Christ?" It was thought that as the writer of this paper, was about to return to America for a season, he might be able so to present this claim to the churches, that the means to pay for them might readily be secured.

With these thoughts, and after much prayer, and deliberation, it was resolved that an offer be made for the property

on behalf of the Mission. Our first offer was 175,000 Rupees or \$87,500. This was not accepted, but an assurance was received from one of the Shareholders of the Company, that if we would give five thousand Rupees more or a total sum of 180,000 Rupees,=\$90,000, he would use his influence to procure the lands for the Mission. The 3d of February, had been appointed by the Directors, as the day on which the sale was to be concluded, and all offers were to be sent in, on or before, that date. Our offer was increased to Rupees one hundred and eighty thousand, as suggested by our friend, and forwarded to the Secretary of the Company. In the mean time, between the date on which the Maharajah's agent had made the offer above referred to, and the day appointed for closing the sale, the Brahmin, on whose temple the Maharajah intended to bestow the lands died, and he consequently declined to purchase. The Rajah of Nahan, who was also an intending purchaser, on hearing of the death of the Brahmin, and that the Cashmere chief was no longer a competitor, held back hoping to obtain them at a reduced rate. The consequence was that our offer was accepted, and the estates at once made over to our possession.

DESCRIPTION OF THE LANDS.

From the descriptive Schedule prefixed to this paper, it will be seen that twelve of the villages are held in fee simple, while the remainder, pay only a nominal rent of Rupees, 349-13-3, to government. Application was made to the Lieut.-Governor, either for a remission of this rent, or permission to purchase the fee simple of the property. It is hoped that one of these requests may ere long be acceded to. Should it be necessary to purchase the fee simple, and should the government agree to sell, a sum equal to twenty years' rent is the maximum price we should have to pay. As to the quality of the lands, a careful survey by

gentlemen well able to judge, has shown, that about two thousand acres are well adapted for tea cultivation, three thousand acres to the cultivation of the Rhea-plant, these latter being in many respects the best also for the production of other crops. One thousand, one hundred acres, in Mansadevi-Oghi, are covered with valuable young forest trees, about seven years old. A portion of Dholkot is also covered with large forest trees, while the balance may all, in due time, become available for various other purposes. The river Tonse sinks into the sand, some distance above the colony, in the month of May, but during the rainy season becomes a large stream, bringing down from the hills a plentiful supply of limestone boulders, that are easily converted into building lime, and will constitute a considerable source of profit to the colonists. Their present value is about three hundred and fifty dollars a season. The Asun is a perennial stream, affording an abundant supply of water for irrigation, besides furnishing water-power for every variety of machinery. This is of vast importance to the colony in view of the production of the Rhea-plant. There is already a small canal in operation on the right bank of the stream, which waters Logintown, and the lands below. Another can be made on the left bank to irrigate the lands on that side.

The Manuksid spring is a small perennial stream, issuing from the Shiwalic range, which has already been turned into a canal, and irrigates the lands to the south of the Asun. Both these canals are however, as yet, in rather an imperfect condition, and require considerable improvement. The Asun furnishes a supply of fish all the year round. Very good trout and other species of a larger size are found in it. The portions colored green and marked "Zemindari lands" are not included in the purchase, but may at some future time be added to the colony.

At Hoptown there is a Bungalow in good repair and other

buildings worth \$2500, six acres of full-grown tea plants, a well stocked nursery of young plants, canal water in abundance, and every facility for extending tea cultivation.

There are at present, a number of cultivators, that were allowed to settle on the lands by the Company. These we intend to retain, and hope by God's blessing, they may ere long be numbered among the Christian colonists. They are all Tenants at will, and were liable to be turned out, at any time, when the Company might require the land for the purpose of planting tea. Two Christian teachers were at once set to work amongst them, and they were assured that none of them should be disturbed so long as they conformed to the regulations to be established in the colony. These regulations, to be drawn up by an eminent English lawyer, who is at the same time a true Christian friend of the Mission, are to embody these principles.

I. The lands to be held by the Mission, as an inalienable trust, for the benefit of the native Christian community.

II. Fixity of tenure to be given to all, but under such conditions as will secure the Christian character of the colony.

III. An equitable rent to be charged, the rate of which shall never be enhanced; so that the tenant may have the full benefit of all improvements made by him.

IV. The right of the tenant to be saleable, only to native Christians.

V. Should the land at any time be sold, the right of pre-emption to be given to the cultivators of the soil.

The management of the colony is to be entrusted entirely to native Christian agency, under the control of the local Missionary or other Superintendent appointed by the Board of Missions to this work. The rents of the land shall, for a time, be devoted to the improvement and extension of the Colony, but will eventually be used for educational, and other Missionary operations throughout the valley.

THE NECESSITY FOR SUCH A COLONY.

The questions have been frequently asked, What is the need for such a colony as this? Would it not be better to allow converts to remain in the villages, and towns where they are converted, so that they might become an evangelistic agency among their own people? To the second question we answer most decidedly, *yes*. We would infinitely prefer that the converts should remain just where God called them, and this colony is not intended for any *that can remain in the place of their conversion*. In cities and the larger towns, converts find greater toleration, and are often enabled to continue in their old homes, but among the agricultural population, and in the smaller villages this is seldom practicable, nor indeed, *as yet possible*. In these small communities, they are subjected to such persecution as frequently deters many from making a profession of Christianity. So soon as a native of India becomes a Christian, he by this very act, places himself outside the circle of all his former relationships. He is no longer allowed to eat or drink, sit, or associate in any manner with his friends and neighbors. He is no longer permitted to draw water from the village well, he must vacate his place in the council of the community to which he belonged. "His pipe and his water are stopped," as the people very significantly express it. A social cordon is drawn around him, all intercourse with him is interdicted, and he finds that he is indeed an *Outcast*. It is well if his sufferings end in such negative evils. He has alas, in many instances, to bear still greater hardships. His wife, and his children, are taken from him, people who owed him money repudiate their debts, when he goes abroad he is met with torrents of the vilest abuse and not unfrequently is subjected to personal violence. But it may be said: Will not British law protect him? We answer, yes theoretically, the laws

offer every protection, but what law on earth can help a man in such a position? The law cannot reach the depths of such social ostracism as is there enforced, and then—Where is the law? The nearest Magistrate may be, five, ten, twenty, or fifty miles away, and how is a poor Outcast to get justice if he does complain, against a combination of the entire community; where the testimony of hundreds would be set up in opposition to his solitary statement, the law, too, regarding the testimony of all as alike credible?

There is practically no protection whatever, for such converts, and it is just for such cases that this colony is needed. Every missionary who knows anything about the practical details of this work, will bear us out in these views. How often have we been perplexed, beyond measure, by the difficulty of providing employment for this class. Often we have been obliged to send them away altogether, because we could not find employment for them. On such occasions we have thankfully availed ourselves of the shelter afforded by the English Church Colony at Annfield.

EXAMPLES.

In the year 1858 three men came to us at Dehra, from Rohilcund—a distance of 80 miles—requesting baptism. One of them had obtained a copy of the Gospel by Matthew together with some tracts from the Missionaries at Hardwar. These they had carefully studied and through the instrumentality of a native Christian, they afterwards met, were led to profess their faith in Christ. They were, after due examination and probation, baptized by the writer of this paper, and were by him recommended to go back and remain in their own villages, with a promise that he would visit them during the ensuing cold season. In February, 1859, this promise was fulfilled. During the interval these poor men with their families and others who had joined them, were reduced by

persecution to the most wretched condition; they had been cut off from all intercourse with the other villagers; compelled to drink water from a filthy swamp in the outskirts of the village; unjustly deprived of their little property, beaten and maltreated in every conceivable way. Two days were spent in a minute investigation of their case, with the view of appealing to the British magistrate of the district—who resided some 36 miles from the place,—for their protection. At the end of this time it was found, that this process would be connected with so much litigation, expense, and delay, with the result still doubtful,—that it was determined to remove them in a body to Dehra. Two weeks afterwards the entire company numbering, old and young, 40 persons, were transported across the Ganges, and provided for as best we could, in the Doon. One family, with some single men, found employment at Dehra, while the remainder were sent to the Annfield Colony. Some of those who were little children in that exodus have now grown to manhood, and through the education received in our school, have been enabled to obtain honorable employment under Government. One of them is a printer in the Press of the Great Trigonometrical Survey, and had the honor of printing the first “Prospectus of the Hopetown Christian Colony.” The girls too have been well educated, and are now the mothers of rising Christian families and consistent members of the church.

At that time we felt that such a refuge as this Colony will afford, would have been of incalculable importance, but we did not feel prepared to embark in such work. Our hands were too full and, perhaps, our experience as yet too limited; while other causes, which we shall not here detail, did not press with the same force as now. For many years we resisted the thought of such an enterprise as this, but have never been able to banish the conviction that we *should do* something of the kind for our own converts. Numerous other

cases might be cited, all illustrative of the same principle but we forbear.

OBJECTIONS ANSWERED.

But it has been said, Notwithstanding all this, might it not be still better in the end to allow these converts to suffer such persecution, and that "A little persecution is good for them?" Such a theory was at one time common in this country in regard to the Negro. "He was much better in a state of slavery than out of it." He would be a brave man who would attempt to teach such doctrine to-day in these United States. Precisely the same style of reasoning might be applied to the present famine in India. It is true, forty millions of men are suffering the pangs of hunger, and some 500,000 of them will, in all probability, perish ere the end of the month of May! but why should Government trouble itself about them? "A little starvation might be good for them also!" Such, Christian reader, is not our view of duty. Persecution, where it cannot be averted, must be borne. Slavery, where it cannot be abolished, must be endured. Famine, where it cannot be prevented, must be submitted to,—even to the bitter extremity of starvation, but woe be to that man who has it in his power to prevent any of these evils and selfishly refuses to do so. We would rather feed the hungry, break the chains of the slave, and even help a Christian brother to flee from persecution, than stand with folded hands while they suffer and die. The Pilgrim Fathers, according to this doctrine should never have left their homes in old England, for the soil of freedom on this side of the Atlantic. Not so thought they. The unknown hardships of a Colony were preferred to the persecutions they had to endure in the land of their Fathers, and so they left it. Other objections have been raised, but they are of such a puerile, and frivolous character, that we do not think it necessary to notice them.

WHAT DOCTOR DUFF THINKS.

On this whole subject we would here submit the testimony of one whose opinion will command infinitely greater respect than any reasoning of ours. It is from the pen of that "Prince of Missionaries," Dr. Duff, extracted from an article published by him in the "Calcutta Review" on "Our Earliest Protestant Mission to India," and is worthy of serious consideration.

This Mission, it will be remembered, was sent out by the King of Denmark in the year 1705, and the Missionaries sent were the Messrs. Ziegenbalg and Plutschow.

"The subject of providing lawful means of support to converts from heathenism, without encouraging hypocrisy, exciting cupidity, or impairing that spirit of independence and honest industry, which all ought to desire to cherish, is one of the most perplexing connected with successful missionary operations; one, moreover, which hitherto has awakened far less sympathy and attention than its importance merits, or its clamant necessities must eventually demand." "The desperate condition into which converts were brought, in consequence of the abandonment of friends, the loss of temporal possessions, or the deprivation of the ordinary means of employment, deeply affected the missionaries. What were they to do? Lend no temporal aid at all? Then must their proclamation to the heathen in effect be: 'REPENT AND SUFFER THE LOSS OF ALL THINGS; BELIEVE AND FAMISH; BE BAPTIZED AND DIE!'" Would this be Christian? Would it be rational, benevolent, or just? No! And such was the firm conclusion of Ziegenbalg and his associate. They determined that in every case of pressing necessity, it was a duty to relieve temporal wants as well as spiritual; a duty evidencing that faith that worketh by love—a duty according with the example of the Apostles themselves, who, in similar circumstances, most deeply laid to heart the care and management of the poor in the several churches—a duty, the discharge of which was well calculated to wipe away the reproach of the name of Christian, which had been blasphemed among the heathen by the cruel and uncharitable proceedings of those who bore it.

But was there not a fear of such humane treatment leading to *Eleemosynary conversion*? Suppose there were! What of that? Must

men be hard-hearted, ungenerous, and unjust, merely because their generosity may, by human selfishness be often abused? Such risks and fears are not peculiarly linked with changes of religion. They are inseparable adjuncts of human nature. Did not the Saviour himself complain that many sought him, not for the heavenly doctrine which he taught—the Spiritual manna—the bread of heaven—but for the loaves they did eat—the bread that perisheth? Did not the Apostle of the Gentiles complain of some who “professed godliness for the sake of gain?” Yet, did they not both provide for the temporal necessities of the poor and the destitute? What does all this prove? Truly, that man is a being of mixed motives, and carnal appetences; and that there are self-deceivers, as well as deceivers of others, in the world. And what should be the effect of such knowledge? To shut up men’s bowels of compassion towards those, who, by embracing the religion of Jesus, have reduced themselves to want and poverty? Surely not.

What then? What, but to increase the wonted vigilance in “trying the spirits,” and the wonted circumspection in admitting candidates within the pale of the Christian Church? “So thought, so felt and so acted the Danish missionaries.” They resolved to assist poor converts, or converts reduced to poverty, in their distress. But they were too wise to desire that they should eat, permanently, the bread of idleness. They remembered the Bible maxim, “He that worketh not, let him not eat.” They therefore bent the energies of their minds to contrive wherewithal the converts might honestly and honorably earn a livelihood for themselves. Hence, the resolution, to do their utmost to establish manufactories of various kinds, etc. “The earnestness of such men as Ziegenbalg and his associate in the matter, ought to accredit it with the Christian world as worthy.”

Such reasoning as this, ratified as it is by our own experience; and demonstrated to be true by the example of Christians in every age, has been to us decisive and final. Another thought has weighed heavily upon our hearts. We have spent tens of thousands of dollars, year after year, in the education of the children of large cities, while we have done scarcely any thing worth mentioning for the hard-fisted sons of toil, whose business it is to bring from the earth those products that form the surest basis of a nation’s wealth and

greatness. It is primarily for the benefit of this most deserving, and hitherto sorely neglected class—the agricultural population—that this Colony is intended. Besides agriculture, all other branches of industry will be encouraged. And we hope to see every useful trade established amongst them; to have carpenters, shoemakers, tanners, weavers, blacksmiths, copper and silver smiths, tailors, potters, glass manufacturers, shopkeepers, and in short, members of every legitimate occupation; and reasoning from the position of the Colony, its nearness to Dehra, the Sanataria of Mussooree, and Landour, and the rich district of Saharanpur to the South, it is not unreasonable to contemplate the time, when it may comprise a large and flourishing community of Christians, who shall be able to support their own churches, and schools, and do something also, for their less favored countrymen around them.

TESTIMONY AND EXAMPLE OF OTHER MISSIONARIES.

To show that our views are not peculiar in regard to the importance of this work, the subjoined testimony from the example of other Missionary bodies may not be considered out of place. We have already referred to the Episcopal Colony at Annfield in our own valley. This is not the only community of the kind connected with that church. There are several others in Bengal and the Madras Presidency, the details of which are not here available. The following note from the pen of one of their most experienced and practical Missionaries will, however, supply the lack of these. The writer of this, for many years, had special oversight of the Missions carried on among the agricultural classes in Bengal. His devotion to the cause of the oppressed led him, on one occasion, to edit a publication from a native source, exposing

the oppression practised upon the Ryots by the Indigo Planters. He was prosecuted for libel, and, under the peculiar interpretation of the law then prevalent, was found guilty, and suffered a month's imprisonment in the House of Correction in Calcutta. The exposures connected with his trial led to a thorough revision of the laws relating to the rights of the cultivators, and resulted in a great amelioration of their condition.

Philadelphia, Feb. 5th, 1874.

MY DEAR MR. WOODSIDE.

I have much pleasure in complying with your request, to give my views on your proposed plan of founding an agricultural settlement for native Christians in the Dehra Doon.

The greater part of the land in North India, being held by heathen or Mohammedan village communities, or by heathen and Mohammedan Landlords, renders it very difficult for native Christians to settle in the country, as they would be exposed to a variety of ill-treatment from their non-Christian neighbors.

It was a conviction of the necessity of having the native Christian farmers protected, from the oppression of landlords, that led the Church Missionaries in Bengal, twenty-five years ago, to take the subject up, and propose a plan for purchasing land for the location of native Christians, under the management of a European layman. The scheme was sent to the society in England, and was approved of by them—but as it involved the raising a large sum of money, by subscription, for purchasing the land, the scheme unhappily fell through; much to the regret of the missionaries, as subsequent events showed that the execution of the plan, would have prevented various evils, which have since sprung up. Native landlords as a rule, are averse to having native Christians as tenants, not only on account of differences in religion, but also because they know the native Christians can secure the interference of the Missionary, in case of oppression, and that the Missionary has also the means of making his wants known to the authorities. The position of the Missionary in this respect, is a well known one throughout India—the *garib parwar* or—(protector of the poor.)

In South India, Christianity has effected its greatest triumphs. In a visit there I made inquiries into the social influences, that contributed

to this: all the missionaries and others, admitted the independent position of the Ryot—having no Landlords over him, but paying his rent direct to the Government—was one of the main causes, that enabled him to change his creed, without being subject to that ostracism from the soil, and social annoyances which would be his lot in other parts of India.

Union is strength, and that principle of village association, which has been so valuable to the Indian peasant in protecting his rights in the soil, is equally applicable to the plan you propose.

Missions have made great progress among the Aboriginal tribes of Coles and Sonthals, because they are not fettered like their Hindoo neighbors, by Landlords of an alien creed.

Wishing you every success in your plan for forming a Native Christian agricultural settlement, I remain yours,

J. LONG,

Church Missionary of Calcutta.

The Irish Presbyterian Mission in Western India, several years ago, established a settlement of this kind, under the superintendence of the Rev. Mr. Taylor, which is at present in a flourishing condition.

We have all recently heard from the Rev. Narayan Sheshadri of his Colony at Indrapúr, in the territory of the Nizam of Hyderabad. Mr. Sheshadri, when here, expressed the deepest interest in our Hopetown Colony, and promised to send a written statement of his views for insertion here, but his time has been so occupied, that he has thus far been unable to fulfil his promise.

The American Methodist Episcopal Mission in Rohilcand has also undertaken a work of the same kind, an account of which will be found in the subjoined letter from the Rev. D. W. Thomas, now in this country. Bro. Thomas has been twelve years in India, has held the position of Treasurer of the Mission, and has had charge of the Girls' Orphanage at Barielly, and latterly of an Industrial School for the training of the boys of the male Orphanage, &c. His views we consider of much importance in this connection.

TO REV. J. S. WOODSIDE:

DEAR BROTHER: Having heard that you are raising funds for the establishment of a village or colony for the benefit of native Christians in India, I send you the following particulars of a similar enterprise which I had in hand while in India, hoping that it may be of service to you.

In the Methodist mission with which I was connected, there were many families of native Christians who had been driven away from their lands on account of their embracing Christianity. As these families increased, we found it impossible to provide employment for them, and many of them were becoming vagrants, moving about from one mission station to another seeking employment.

Feeling that something should be done to secure these poor families homes and employment, I authorized Dr. Johnson, missionary of Shahjehanpore, to purchase a tract of good land for them, promising to pay for it myself.

Accordingly, on the 15th of June, 1869, he purchased 887 acres, located ten miles from the city of Shahjehanpore. The purchase price including some incidental expenses, was \$5,000. Within fifty days from the time the land was purchased, twenty-five families, containing ninety-five souls were settled upon it, each having put up a straw hut and commenced the work of cultivation. The village has been named Panahpore (place of refuge) and bids fair to become not only an important out station, but an interesting Christian community. There are now about fifty families settled on the land, all earning a comfortable living, and as a rule they are quiet and industrious. Their clean, well arranged houses, are in striking contrast with heathen villages.

Nearly one hundred and seventy acres of land are under cultivation, and the villagers now begin to pay rent regularly. Special effort is made to secure the religious improvement of the Christians. They have a faithful native pastor, and have made very encouraging improvement under his teachings. A series of revival meetings were held in the village last year, and thirteen converts from surrounding heathen villages were baptized. In all there had been nineteen baptisms of converts from heathenism up to the beginning of January 1873. Already this village begins to have a powerful evangelistic influence; several promising inquirers are under instructions. Two schools are kept up, one for boys the other for girls. Effort is made to look carefully after the children. The health of the village has

always been good. I think that there can be no question now, as to the value and necessity of this enterprise, and I trust that the Church will respond liberally to your appeal for financial aid. I believe that it is just as much our duty to try to furnish our poor converts means of obtaining an honest livelihood, as it is to try in the first instance, to get them converted.

Yours truly,

D. W. THOMAS.

1903 Master St., Philadelphia, Pa., Feb. 9th, 1873.

But to come to our own Mission, we beg to subjoin portions of two letters received from the Rev. M. M. Carleton of the Lodian Mission, who has spent nearly 20 years in labor for the villagers of the Ambala district, and the country around, and for some years past, has superintended a pastoral Colony in the district of Kurnal:

MY DEAR BRO. WOODSIDE:

Your letter almost took the breath out of me. I felt like giving a good "Methodist shout!" There was a command of old "to go up and possess the land." I rejoice that you are obeying that old "hukm" (command). I fully agree with you that it is the one great thing for Christianity in the Doon to get that land. * * * * * My village is very prosperous; my men work hard—better than Hindoos and Mohammedans.

We must let India know that the Christian religion begets *industry and success*.

Yours, &c., &c.,

M. M. CARLETON.

MY DEAR BRO. WOODSIDE:

I do not know whether this can reach you before you leave for Europe, etc. I do wish I could see you about stocking that pasture of yours, and making it a great dairy and cattle farm. As such it will be very profitable to native Christians.

Our cattle farm here, *without the sale of a drop of milk*, is very profitable. Cattle merchants have swarmed here to buy up our well-bred bullocks. We have lately sold Rs. 600 worth. Some have come from below Etawah, near our mission there and at Mynpuri. I sold five calves for Rs. 145 to give our village a good name at that distance,

and they tried to make me promise not to sell to any one else next year.

One native Christian has sold Rs. 600 worth of cattle, but Rs. 300 worth of these were bought with borrowed money, bearing interest, and sold on speculation. After paying all he had a good margin of profit left.

We hear that teaching Western science, etc., breaks up superstitions. All right, so it does, but I doubt if our schools have as much influence over the native mind, in breaking up its superstitions, as intelligent enterprise, industry, and success in various departments of life. I find these native Christians in their success exerting a silent but unmistakable influence upon their Hindoo neighbors, who are burdened with fears and superstitions in every work they do. If you want to get something on this subject read Dr. Moffatt's Fifty Years in South Africa, and Dr. Livingstone's testimony on the success of Christians in the world, as an influence in breaking up heathenism. I am glad to hear you have had such a letter from Mr. Login. He has got the right ideas on these subjects. I fully sympathize with him in his views. Good-bye, dear brother.

Yours sincerely,

M. M. CARLETON.

Feb. 27th, 1873.

Numerous other letters might here be inserted, showing the interest of Missionary brethren in this work. We make a selection of only one other, to show how varied the forms of industry that are suggested to different minds, in connection with such a work. It is from the pen of the Rev. W. J. P. Morrison, son of the venerable Dr. Morrison, now laboring with his father at the station of Ambala. It was addressed to the Rev. D. Herren, of Dehra:

DEAR BRO. HERRON:

I have been away from home on my evangelistic work so long, that quite a lot of arrears confront me now on my return. * * * * Please tell Bro. Woodside that I say "Hurrah for him!" and the Colony, but am almost ashamed to do it without supplying some of the "rocks." 1st. I have but very few; and 2d, I am just venturing myself in the way of building a church, to cost 6,000 to 7,000 Rupees,

and will no doubt have to come down heavily with said rocks myself before it is done. I believe Bro. W. will be able to do something, if he can get two or three active young farmers from America, who can start *orchards*, as well as other farm work. From Dr. Allen's experiments, I have formed an idea that instead of getting choice fruit from Cabul, England, and America, it can be raised *in the Doon*, and, if *canned*, will command a splendid market. Canned, I mean as only Americans know how to do it—nicely, without sugar. * * * The fruit business would not be so severe as ordinary farming, particularly for those not brought up to farming. That combined with *tea*, would be the best to start with. The factory for canning and preserving fruit would provide employment for women as well as men, and it would pay, I think in a few years, much better than raising wheat, &c.

If tin shops for making the cans be started, it would give employment, and an excellent trade for life to Orphan boys. Why not surgest to Bro. Calderwood, or the Mission, that tin work be begun in Saharanpur, so as to have the workmen ready when the orchards begin to bear? In the meantime, their work could be in lanterns or any tin thing there may be a market for—tea boxes, for instance. Perhaps the Superintendent of the Tea Company would take boys as apprentices, to make boxes for his plantations.

Yours, &c., &c.,

W. J. P. MORRISON.

ENCOURAGEMENT FROM OTHERS THAN MISSIONARIES.

Before submitting certain letters from gentlemen outside the Mission, we may here state that, immediately after the purchase was concluded, a circular letter was sent out to certain friends of the Mission, from whom aid was solicited, in which the following plan for securing their sympathy, and support was submitted:

“With the view of securing a permanent interest in the Colony among those who may contribute towards the enterprise, and also of showing the practicability of securing the funds within a given time, the whole has been divided into 1,600 shares, of five acres to each share. The value of one acre is a fraction less than Rs. 24. A five acre share will

therefore be Rs. 120 ; and this area, it is considered, will be as much as one man can successfully cultivate.

“ Parties contributing one share will therefore secure the *support of a family*. The land will be let to cultivators, on fair and liberal terms, with fixity of tenure, during good conduct.

“ Contributions given for the purchase of the lands are considered as donations to the Mission, but every contributor of Rs. 120 shall have the right of nominating a Christian family to reside in the Colony, to which family an allotment of five acres of land shall be made, or an equivalent in some department of industrial labor for which they may be fitted.

“ The revenue to be derived from the lands, will, for the present be devoted to the improvement and extension of the Colony ; but will eventually be used for educational and other Missionary operations throughout the valley : this makes it clear that no *pecuniary* return is promised to the Patrons of the Colony.

“ The Mission could not engage in a great secular enterprise of this kind, having a view to money-making. Its object will be to conserve the property, and ensure the stability and permanence of the work, leaving the chief advantages with the people, whose industry may create them. The continued interest and sympathy of all contributors will, it is hoped, be secured by the above arrangement.”

Numerous replies, all more or less favorable to the enterprise, was the result. From these we select the following :

The first is a letter from T. Login, Esq., Civil Engineer, &c., a gentleman whose opinion is worthy of the highest consideration :

The writer has for the past quarter of a century enjoyed peculiar advantages for becoming acquainted with the agricultural population of the country, not only in the North-West Provinces, but also in the Punjab, Bengal, and Burmah. His

experiments in carrying out, the Egyptian system of planting and irrigation, which he maintains to be as ancient as the days of Joseph, and the Pharaohs! have at last secured the attention of Government, and his "model farms" may prove the beginning of a complete revolution in our system of agriculture throughout India.

It is due to Mr. Login here to state, that this is not the only instance in which he has shown his interest in Missions. Ever since he came to India, he has been a steady friend of the Missionary, and a liberal contributor to his work.

From T. LOGIN, ESQ., C. E. F. R. S. E., Member of Inst. of Civil Engineering, and Offg. Superintending Engineer, 2d Circle Punjab, &c., &c.

MY DEAR MR. WOODSIDE,

I have just received your letter of the 11th inst., enclosing the prospectus of the "Hope-Town Christian Colony," in the Dehra Doon, and I lose no time in congratulating you in having started, what eventually must prove of incalculable benefit to Native Christians, and to India at large.

So certain am I of its success, that I beg you will enter my name for ten shares at 120 Rs. each, (or Rs. 1,200) in this undertaking. I believe it is one of the best and most satisfactory investments, the true friends of India can put a little money into.

Having for the first twenty years of my service in India been connected with the largest Irrigation work in the world, and having had a considerable share in constructing, and working the Ganges Canal, I could not but have ample opportunities of observing what are the great wants of Northern India, and I have, in season and out of season, urged all in my power, the necessity for *improved agriculture*.

Sometimes I have done this with little reason to hope for success, but latterly, I am glad to say, the prospect is becoming more encouraging. All the circumstances are well known to you, for you are one of the few who all along encouraged me to persevere, and I cannot help flattering myself that the hearty interest you took in all I had to say on this great question, may have tended, in some measure, to lead you to take the important step of starting the "Hope Town Christian Colony."

As far back as 1853, I saw the necessity for Model Farms, in connection with the Ganges Canal, but as I was transferred to Burmah in 1854, I had not the opportunity of urging experiments in agriculture.

On my return to the Ganges Canal in 1860, and during my connection with that great work, I did not lose sight of this, but the untimely death of Col. Baird Smith, who took a lively interest in all my suggestions, was a death blow to my success at that time.

When at home during 1868-69, I read papers, on subjects connected with this question, before the Civil Engineers' Institution, the East Indian Association, and the Society of Arts in London, and on my way out to India, made inquiries into the modes of cultivation in Egypt, which led to my trying some experiments, on a small scale, since my return.

The success which has attended these experiments is already well known, so it is hardly necessary for me to dwell on it here, further than to state that those which were commenced at a proper season of the year, not only go to substantiate all I said before, but give even better results than I anticipated. One small cotton field has yielded no less than at the rate of 535 lbs. of clean cotton per acre, or *nearly seven-fold what is considered the average of India*, while other fields (so far as my private experiments go) show, that the Zemindars I induced to try these experiments, have got *over one hundred and fifty per cent. profit on their outlay!*

I mention all these circumstances to demonstrate that improvements in agriculture can be introduced to advantage. As an encouragement to you, in the management of the Hope Town Christian Colony, I shall be happy from time to time, to render, as far as lies in my power, any little assistance I can in the practical working out of this scheme, for finding honorable and profitable employment for our Native Christian community.

Teach your Converts industry, and a great step is gained in solving the great problem of converting all India, and in no way can this be better done than through agriculture, for Nature has blessed India with a rich soil, and good climate for raising agricultural produce, behind no other country in the world, so all we have got to apply is "the sweat of the brow," be it manual or mental, and nature will amply repay our efforts in a liberal return of the fruits of the soil.

Having a number of unemployed converts hanging about Missions, cannot but be a hindrance to the spread of the Gospel, for the natives around can see nothing practical to be gained by adopting Chris-

tianity, but once show them that a Christian population can cultivate *better* than their heathen neighbors and have more comforts, and they will soon come to think that there is something more in the Christian religion than in theirs, as it not only affords food for the soul, but also for the body.

In doing so it also wards off the danger of the present system of education, by filling up the void made in the minds of the people from the overthrow of ancient superstitions, which in my mind is becoming a danger to the peace of India, for only one short year ago, had we not a body of fanatics, led by a Carpenter, who, posted up in a smattering of the externals of Christianity, threatened the peace of the Punjab. And it is to be feared that unless we do something more to convince the natives, that we have their good at heart, we must expect such enemies again, for neither good laws, stern justice, nor even education will prevent this, but teaching the masses, how to better feed and clothe themselves, will. So, on political, as well as on Christian grounds, you have undertaken a great step for the good of India, and you have my hearty support.

Yours sincerely,

UMBALA: *February 13th*, 1874.

T. LOGIN.

The next is from the pen of Hercules Ross, Esq., of the Bengal Civil Service, the Superintendent of the Doon, or the highest Civil functionary of the district. It will be seen that Mr. Ross attaches much importance to the production of silk. But the letter will speak for itself.

MY DEAR MR. WOODSIDE:

I will be very glad to support your scheme, and will subscribe Rs. 120 on condition that you will try silk. It will be by far the best thing the native Christians could turn their attention to.

The great advantages of silk are:

1. It requires no capital.
2. It requires no machinery.
3. It is not necessary to take up good land for the mulberry trees; consequently it does not interfere with ordinary agricultural pursuits.
4. The time labor is required for silk (5th March to 20th April) is the slack time, and time during which labor is least required for regular agriculture.

5. The returns are immediate and certain.

The advantages the Doon has over other parts of the country for sericulture, are:

1. Mulberry trees grow almost wild.
2. Water is always procurable to water nurseries, shrubberies, etc.
3. There are hardly any hot winds, hence leaves remain moist and succulent for six or seven hours after being plucked.
4. The hills are so close the eggs can be kept up there in the cold until the mulberry leaves are out, and so there is never any failure, by eggs hatching when there are no leaves.

This year in the plains the eggs hatched, before the mulberry leaves were out, hence millions of worms have died.

I will give eggs gratis, and I will buy green cocoons at Rs. 30 a maund, as many as you can bring.

I am getting up a couple of Bengalis accustomed to silk raising, to instruct villagers in the art. I am very anxious to get silk on. There are a number of mulberry trees at Hope Town. There are a great many fit for transplanting in the Government gardens. Can you do anything in the matter? It is quicker, easier, cheaper, and will I am confident, pay better than tea, etc.

I remain truly yours,

H. G. ROSS.

Dehra, March 5th, 1873.

The subjoined extracts from two letters written by Frederic Wilson, Esq., need no comment. We will only state that Mr. Wilson is like many of our most eminent Americans, a self-made man. He went to India nearly 40 years ago, his whole stock in trade being a rifle! He walked the whole way from Calcutta to the place where he now lives, a distance of 1500 miles, and commenced his career as a Hunter of the musk deer, and other game to be found in the region of the Snowy range. He has of late years added greatly to his resources, by successful contracts for supplying railway sleepers, to those engaged in the construction of railways. He has always been a warm friend of the Natives of the Hills, and has, for some years past, taken pains to recommend the Gospel to them and has distributed Christian literature among

the people where he resides. His generous offer to lend us the sum of \$65,000 is thoroughly characteristic of the man, and has been of essential service to this enterprise: and we feel sure that, in the end, he will be no loser. His aid is equal to a donation of \$4,000! Our warmest acknowledgments are due to him for such unlooked-for generosity.

HARDWAR, March 4th, 1873.

MY DEAR MR. WOODSIDE:

I have been travelling about the last six weeks, and your letter of the 25th ult. was kept here till my return. After a fair start I presume you intend the Colony to be self-supporting.

To any deserving project it will always be a pleasure for me now to give something from what it has pleased God to place in my hands.

Your Colony will give Converts an opening for a comfortable life if they will but work. Any way it will give them an opportunity of earning a livelihood by their own exertions, and is well worthy the support of every Christian. I don't understand the details of your scheme, but it seems to me the most useful help would be—money at a low rate of interest to save you some portion of the 10 per cent. you pay the Tea Company on the purchase money.

Government owe me a lot of money for work done, but it seems I am not to get it till April and you leave for England on the 11th of this month. I had fixed on an investment at 8 per cent. when I did get the money, but supposing I waived that for the present, and lent it to you at 5 per cent.—till you could repay it—how could the matter be arranged in your absence, and in what manner would it be guaranteed?

Yours very Truly,

FREDERIC WILSON.

HARDWAR, March 10th, 1873.

MY DEAR MR. WOODSIDE:

I sent a few lines to Dehra by the man who brought me yours of the 8th, but doubt his reaching in time. It is of no consequence, as they were merely to acknowledge your letter and to say I would manage what you wish and write particulars to Saharanpur. If I do not get as much as Rs. 130,000 from Government in April, I can make up what I do get, to that amount, by disposing of some Government paper: and your statement of affairs regarding your purchase of the land, is so straight-forward, and to the purpose, I am induced to lend you the whole 130,000 Rupees for one or two years at 5 per cent.

You may therefore leave for England, certain that if I am spared till that time, the money will be ready in April when I get paid for my work. I am not sure of the date, but it will probably be early in the month—the first week perhaps—I sincerely hope your exertions in England and America, will be as successful as you can wish, and that the Colony will meet with the success such an enterprise deserves, and wishing you a pleasant journey and voyage, and safe return to the scene of your labors, believe me to remain,

Yours very sincerely,

FREDERIC WILSON.

Lastly under this head, we give the opinion of two gentlemen who are engaged in tea cultivation in the Doon.

E. Barnard, Esq., Superintendent of the Ambari Tea Plantation, writing to a friend, without any reference to our possession of the lands, says :

“The East Hope Town land is *the finest in the Doon*, and now that the permanent canal is in full operation, water will always be available.”

And W. Bell, Esq., Superintendent of the Dehra Doon Tea Company's plantations, writes :

“The Mission has secured one of the finest blocks of Tea land in the Western Doon.”

Both of these gentlemen are well qualified to give an opinion, as they have had many years' experience in this department, and are intimately acquainted with the locality.

WHAT AN ANGLO-INDIAN THINKS.

The subjoined is cut from the “Pioneer” of Dec. 13th, 1873, a paper published at Allahabad, North India. The writer represents a class who think that the valley of the Doon should be kept for European Colonists. With this view we have no sympathy. Europeans could not do the manual labor necessary in cultivating the soil, even in the Doon. They may hereafter become more closely identified with the soil in India than heretofore; if so, it must be not as

mere cultivators, but as proprietors or directors of the labors of the natives. The extract is submitted because of the testimony it gives as to the capabilities of the district.

DEHRA DOON, Dec. 8th, 1873.

"Without attempting to penetrate the veil of the future, it is rather curious to ask what changes would take place if a railway connected the Doon with the plains? Colonists would undoubtedly find their way here, for the Doon offers an ample field for agricultural labor, being more favored in soil, climate, and capability, than any American backwood or Australian sheep-walk. Dehra expanding into a city, would become the centre of a restless industry, while huge structures, alive with the unceasing activity of busy throngs, might spring up, and artisans come over from great distances to supply the labor market. Many proprietors of estates, made valuable by their proximity to the railway, would establish their families on the table lands of the Himalayas. This, or something like this, would happen when railway enterprise shall seek a new field in the Doon.

I remember when I first came to Dehra, twenty years ago, what a remarkably wild place it was,—just a few cottages, a miniature forest in every compound, great clumps of bamboo trees, forming impenetrable hedges around every house, with an undergrowth of rank vegetation, that afforded cover for all manner of wild animals. Leopards were shot in the compound of Col. Waugh's Survey Office; timid people would scarcely venture across from one end to the other without arming themselves with guns. What a clearance has been made within the last few years! There is scarcely a bit of waste land anywhere; fruit and flower gardens, perhaps the finest in India, are attached to every house; the forest has receded to the foot of the Sewalics, and there is a clear area of several miles of cultivation on all sides of Dehra.

I hear that, with the view of establishing a native Christian Colony, the American Missionaries have purchased a large tract of land in the Western Doon, to be eventually parcelled out amongst the native converts trained at the Mission School at Dehra. The energy and zeal of the American Missionaries cannot be doubted; but my own conviction is that European colonization is perfectly feasible in the Doon, and unoccupied land *should be reserved for English Settlers.*"

TESTIMONY OF DISTINGUISHED AMERICAN TRAVELLERS.

We beg here to add, to the testimony already submitted, the opinions of some of our own countrymen who have, in the course of their travels, visited the scene of our labor, and whose views should command the confidence of all to whom our appeal is addressed.

The first of these is taken from "Bayard Taylor's India, China, and Japan." Mr. Taylor visited the Doon in the winter of 1852-53, but a few months before the commencement of our Mission.

With the exception of a slight inaccuracy, as regards the geographical extent of the valley, his description is true to nature; and is specially valuable, because it was written so long ago, and without reference to any such enterprise as the present.

"The town of Dehra is situated near the centre of the Doon, or valley of the same name, which is a tract about seventy miles in length by fifteen in breadth, between the Siwalick hills and the Sub-Himalayas, and extending from the Ganges to the Jumna. Protected alike from the hot winds of the plains, and the cold blasts of the hills, it is one of the most fertile regions in India, and one of the most beautiful which I saw. From Dehra the whole magnificent valley is visible. The curves of the Himalayan range fill up its vistas, on either hand, with views of the loftier summits, and thus it appears completely shut out from the world. The vegetation is much more luxuriant than upon the plains, and owing to its sheltered position, most kinds of tropical fruits thrive well, although it lies between 30° and 31° N."

"The surface of the valley presented a charming alternation of grain-fields, groups of immense Mango trees, and patches of woodland, resembling, in its general aspect, the Midland counties of England." And again, "Dehra, as I have already stated, is one of the loveliest spots in India. Judging from the number of handsome bungalows in and around the town the Anglo-Indians are of a similar opinion. As much of the valley is entirely given up to jungle, parts of it, which are marshy and undrained, are considered unhealthy, but a little attention would make it one of the healthiest, as it is one of the most fertile districts in North India."

The next is from the pen of the Rev. Dr. E. D. G. Prime, whose recent visit to our Mission field,—the leader of a select party of Ladies and Gentlemen travelling round the World,—will ever be remembered as one of the most delightful incidents in our Indian history.

The too flattering reference to ourselves we would gladly omit; but his views on the main question we consider of inestimable value, at the present time; and we cannot but recognize the good hand of God, in having sent to our valley at that time, one whose name and character give a weight to opinions that are now so important to the success of this undertaking.

NEW YORK OBSERVER OFFICE,
February 28th, 1874.

“The Dehra Doon is the most charming region that I chanced to visit in my journeyings of more than four thousand miles in India. Situated in the midst of the Himalayahs, but easily accessible from the great plain of Northern India, it is like one of the vales of Cashmere in beauty, and although surrounded by the perpetual snows of the lofty range, it has one of the finest climates of the whole peninsula. The feathery bamboo grows luxuriantly side by side with the trees of the temperate zone, and the fruits of the tropics ripen with those of the more northern latitudes. I was there in January when the vegetation of summer was unchecked. The valley is sheltered on all sides by the ranges of mountains and thus protected from the extreme cold. For agricultural purposes I should consider it unsurpassed.

The formation of Christian colonies in India is not to be regarded as the general rule for missionary work, but there are cases in which they are not only desirable, but absolutely necessary for the protection and support of Christian converts with their families; and thorough trial shows that they exert a powerful influence for good upon the native communities by which they are surrounded.

The Rev. J. S. Woodside, by his long experience in the mission field, his thorough acquaintance with the native character, his success in administering government as well as mission trusts with which he has been charged, and by his remarkable business talents and experience; I regard as eminently qualified to establish such a colony, and to administer its affairs with wisdom.

E. D. G. PRIME.

In connection with the above, we submit part of a letter from B. B. Atterbury, Esq., Dr. Prime's companion and fellow-traveller during their memorable visit to our valley.

Mr. Atterbury's opinion, as a man of business, and an eminent Christian philanthropist, cannot be overestimated.

39 PARK AVENUE, NEW YORK, March 7th, 1874.

MY DEAR MR. WOODSIDE:

I have read with warm interest the pamphlet you sent me about the "Hopetown Native Christian Colony." The plan is capital and must ensure success.

When in India I saw the difficulties that native converts had to contend with. As soon as they embraced Christianity they were cast out and driven from their homes and lands, often found moving from place to place seeking employment. You will, under this plan, be able to gather these Christian families into communities, and thus secure them religious improvement. I think there is no spot that I have seen in Europe or Asia to be compared with Dehra. The climate is delightful, and with the variety of fruits and vegetables, makes it an exceedingly desirable place of residence. The mountain scenery is grand, and no missionaries I envy so much as the brethren laboring in Dehra Doon.

May God grant His blessing to rest upon the enterprise and make it a success.

With kind regards

I am yours affectionately,

B. B. ATTERBURY.

The next letter is from John Woodside, Esq., well-known for nearly forty years in the City of Philadelphia. Mr. Woodside having, some years since retired from business, has spent the last three years in travel. He has made the circle of the entire globe, spending about nine months in India; and has been a close observer of matters and things, in all the countries he visited. His testimony is therefore, specially valuable:

Philadelphia, February 17th, 1874.

MY DEAR FRIEND:

I have learned with great pleasure that you contemplate establishing a native Christian colony in the valley of the Dehra Doon; and it will be a pleasure for me to contribute to the undertaking. I do not profess to be able to judge of its necessity or otherwise, but, arguing from what I saw of your other operations at Dehra and its vicinity, during my visit to that place in 1872, I conclude that you would not engage in a work of this kind, unless you saw good and sufficient reasons for doing so.

For the encouragement of those who have not had the opportunity I had, of seeing the place, I would here state that, in all my travels around the world, I saw no spot more beautiful, more attractive to the eye of the traveller, or in which I could contemplate with greater pleasure a permanent residence, than the Valley of the Doon. Having crossed and recrossed India five times, I profess to know some little of the features of that great country, and I now say to you what I have often said to others, that I consider the Valley of the Doon the "Garden spot of India."

The tea plantations I visited in company with you, are the largest and best cultivated I saw in any country. The area under cultivation is larger than I anywhere saw in one place, either in China or Japan, and remember, I travelled in those countries with the special object of gathering information in regard to this particular thing.

The tea I saw made at the Hurbanswala factory, I consider superior to any I had ever seen in the Philadelphia market during an experience of thirty-five years in the tea trade. In strength and flavor it is superior to any grown in China, and far superior to any grown in Japan.

I wish your Colony every success, and with kindest regards I remain
Sincerely Your Friend,

JOHN WOODSIDE. ●

SUPPORT AT HOME.

Under this head we have but one letter to submit, and this one we would gladly print in *LETTERS OF GOLD*, and circulate throughout the Christian world, to be placed in the hands of every member of the Church of Christ; not merely because it endorses this particular measure, but because

of the principle it lays down regarding the relations of the churches at home to their foreign representatives.

It is the noble utterance of one who, for the past forty years, has proved the steadfast friend of the Foreign missionary cause, who has also been the warm advocate and liberal supporter of Home missions, who, during our late war, organized the Christian energies of the nation in aid of our patriot soldiers; who stands foremost in the ranks of the benevolent, in every humane enterprise; and is a recognized leader of the Lord's people in the great cause of Christian Union.

To have the approval and support of one so eminent in the service of his Master, is the surest guarantee of success to this enterprise; and it is therefore with feelings of no ordinary gratitude, and thankfulness, that we submit the following letter from the pen of

GEORGE H. STUART, ESQ.

PHILADELPHIA, Feb'y 25th, 1874.

REV. J. S. WOODSIDE,

DEAR BROTHER,

The establishment of the "Hopetown Native Christian Colony" at Dehra Doon has my hearty approval.

The testimony as to its value, presented in the proof-sheets of your pamphlet, submitted to me; fully satisfies me as to the expediency of the undertaking. The whole plan seems admirably adapted to secure the independence of a class who claim the warmest sympathies of every true Christian.

The extract from Dr. Duff's paper regarding our duty to Native Converts, expresses my views far better than I can, and I therefore adopt his sentiments as my own.

The encouragement you received from those noble-minded Englishmen in India who advanced the funds for the payment of the purchase money, should stimulate the churches in this country to furnish the means for its repayment without delay. I feel that this burden should no longer be allowed to rest on you alone.

When we sent our soldiers to fight the battles of our country during the late war, we did not require them to furnish their own arms and ammunition. Nor shall it be said that those who go from America to fight the Lord's battles among the heathen shall, not only have to do the work, but also raise the funds for its support.

I like your plan of raising this fund by dividing it into sixty Dollar shares. Please consider me responsible for ONE HUNDRED of them. Let a few others come forward and assume a fair proportion of responsibility, and the work will soon be done.

Wishing you the pleasure of soon seeing this Colony fairly started and praying that those lands may soon be covered with a dense population of genuine Christians,

I remain yours in the Lord,
GEO. H. STUART.

CONCLUDING REMARKS.

Having now presented the great object in behalf of which the aid of the Christian public is hereby solicited, supported by the testimony of witnesses of varied characters, positions and pursuits in life; it only remains that we should notice some particulars that have not previously been referred to.

1. As to the commercial value of the lands purchased:—When we first went to the Doon, these same lands might have been purchased for *less than one half* the sum we had now to pay, and twenty years hence we doubt whether double that sum would buy them, even supposing they were to remain in their present condition. In this respect the Mission is not therefore likely to incur loss. We must however beg here, most distinctly, to state that the commercial aspect of the transaction has had but little influence with us. Our aim has been something higher than money-making, even for the cause of Missions.

The moral influence of such a colony, at the present crisis in our Indian Mission, has a value that cannot be measured by any commercial standard; it gives material support at the point where we are now weakest, and will diffuse throughout

the entire country a conviction that we are in earnest, and that the foundations we are engaged in laying, are meant to be permanent.

2. The claim now put forward is an evidence of the *success* of Missions. Were there no poor converts to be provided for, this enterprise would not be necessary. It is felt to be a "crying want" in all parts of our Mission field. Every Mission station is now burdened with the support of some poor brethren, who may here find the means of earning an honest livelihood; and through which they and their families may aspire to future comfort and independence. The finest races in India are those whose ancestors have from time immemorial been cultivators of the soil; and may we not hope that Christianity shall soon be enabled to number in its ranks, the best, the bravest, and the truest of all these. How far such aid, as is now solicited, may in future be required, it is not for us to say. If necessary, we trust it will never be refused. If not, we believe, it will *never* be sought.

3. The reason why the land in the colony cannot be *given* to the people is, that they will be surrounded with greedy Hindoo, and Mohamedan money-lenders. These men would gladly advance sums of money to the owners, on the mortgage of their property, and in a short time the whole of the estates would pass into their hands. By the arrangement proposed all this will be prevented, while the system of borrowing which is now one of the greatest evils among this class in India, will, as far as possible, be discouraged. The cultivator may mortgage his crops to such men, but the claim of the landlord must, in all cases, first be satisfied. Hence there is very little ground left for temptation on either side.

4. As to the amount of aid to be given. When a poor man comes to the colony, if, as is most likely, he has no means of his own, the Superintendent will give him a pair of bullocks, and a plough, seed for his first crop, and support of some

kind till this crop is gathered. In addition to this he will aid him in erecting a house in which he and his family may find shelter. For all such advances he will be held responsible, and must in due time repay the entire sum.

This is the plan now pursued in all new agricultural settlements owned by private individuals. The great difference between these and our colony, consists in the knowledge the tenant will have from the beginning, that his rents shall never under any circumstances, be enhanced. Portions of the lands that are less valuable will be let at lower rates, and some of them may be given for a term of years, free from all charges. In all cases the tenant will know, from the first the maximum rate he shall have to pay.

5. One of the chief advantages of the locality in which the colony has been established, is its contiguity to the plantations of the Dehra Doon Tea Company. These plantations extend over an area of six thousand acres, lying between our lands and the town of Dehra; the central factory not being more than a mile from Hopetown. During the tea making season the demand for laborers is so great, that even women and children are largely employed. The Agents of the company will always be ready to give employment to as many of the native Christians as may be available; and, other things being equal, will invariably give them the preference.

6. We cannot attempt to conceal from ourselves the fact that the establishment of this colony may, for a time, give some little trouble; we have never yet found any department of labor where trouble may not be expected; and if we are to shrink from such an enterprise because of the few difficulties that may appear to stand in the way, then should we indeed begin to despair in regard to many departments of the Missionary work. In this case we have counted the cost, and have resolved that, in spite of all difficulties,

it shall be undertaken. With God's blessing, there is no conceivable reason why it should not be a triumphant success.

7. The entire management of the Colony, so far as refers to its internal administration, is to be committed to the Native Christians themselves. The object of this arrangement is, in the first place, to obviate the necessity of imposing secular work upon the Missionary, whose intercourse with the Colonists, will thus be confined to his more appropriate functions as a minister of the Gospel; and in the second place, to develop among the Christian population those business qualifications, and that spirit of genuine independence, and manly self-reliance, which are so essential to the realization of a high Christian character among the people of India.

God, in His good providence, has given us men fully qualified for this work, and we think the highest interests of all will be best promoted by their employment.

It will, however, be necessary for a time at least, that the Missionaries at Dehra should exercise a careful supervision over the whole enterprise, so as to secure the great end for which it has been commenced.

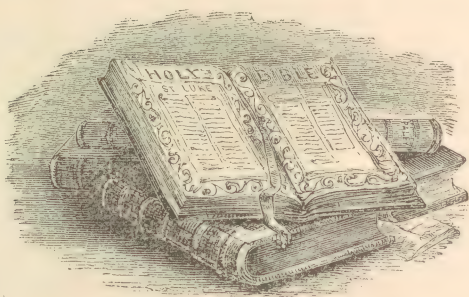
8. We have selected as the symbol of the Colony, as will be seen on the cover, the Indian Fig tree, or "Banyan." This striking emblem represents an ever-spreading, self-sustaining, and immortal energy. Every branch from the original stem sends down roots, which take hold in the soil, and become new trees. These in their turn put forth other branches, which again take root, and thus, by a power of indefinite extension, would, if permitted, eventually fill the land! We have planted our Christian fig-tree at Hopetown, and wish so to protect it, that in process of time, its life-giving branches may spread all around, till the whole valley is filled with its benign shadow.

9. And now in conclusion, we desire to commend this enterprise to the sympathies and Christian liberality of God's

people in this country. We hope the funds necessary to pay for the lands may soon be forthcoming. About two hundred and fifty shares have already been subscribed for. The remainder, we trust, shall not long remain on our hands. We wish every friend of the Foreign Missionary cause, throughout the churches we represent, to take an interest in this work, and to help us, not merely with the pecuniary aid necessary to its completion, but with their prayers that God may bless it, and make it a blessing to the latest generations. The cause for which we plead is the cause of Christ, struggling under a load of almost overwhelming difficulties in a heathen land. We feel sure that, in such a cause, we shall not have long to plead; **NOR SHALL WE PLEAD IN VAIN.**

"Go in and possess the land." Deut. i. 8.

"Let us go up at once, and possess it; for we are well able to overcome it." Num. xiii. 30.



Form of Certificate given to Contributors, as alluded to in Announcement on 4th page.

No. of Share,

Philadelphia,

187

SHARE CERTIFICATE,
OF THE

Hopetown Native Christian Colony,
DEHRA DOON, NORTH INDIA.

Received from

the sum

of

100 Dollars, being the amount

of his Subscription for
Capital of said Colony.

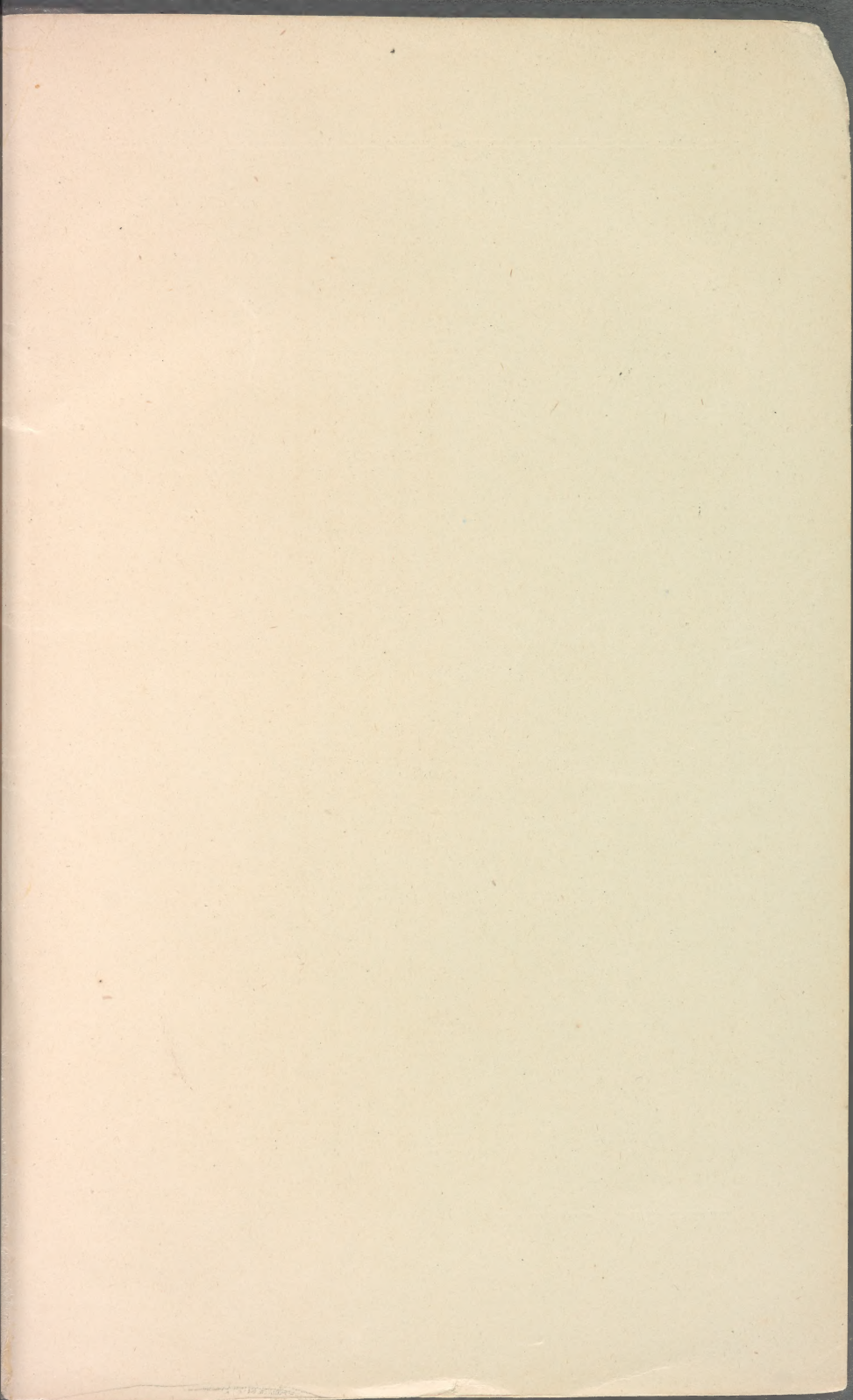
Share of the

B

Trustee for Colony.

"Contributions given for the purchase of the lands are to be considered as donations to the Mission. The revenue will, for the present, be devoted to the improvement and extension of the Colony; but will eventually be used for Educational and other Missionary operations throughout the valley: this makes it clear that no pecuniary return is promised to the patrons of the Colony."

—Pamphlet, page 31.



CONTRIBUTIONS

in aid of this object will be gladly received and
acknowledged by

W. RANKIN, Esq.,

Treasurer of the Board of Foreign Missions of the Presbyterian Church,

23 Centre Street, New York.

GEO. H. STUART, Esq.,

13 Bank Street, Philadelphia.

REV. J. S. WOODSIDE,

Trustee for the Colony,

758 South 15th Street, Philadelphia.